THE Future Estate of Man: OR, A TREATISE Of The Resurrection:

Wherein is proved, first, that there shall be a Resurrection of the body, also the number of the Dead which shall be raised, with the different estate of the Resurrection both of the *good and bad.*

Delivered in A

Funeral Sermon.

By *Robert Russel* in *Sussex*, at the Funeral of his Aged Father *John Russel*, on *Jan.* 20. 1695

Acts 24. 15. *There shall be a Resurrection of the dead, both of the just and of the unjust.*

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The Epistle dedicatory to his Loving Sister *Eleanor Russel*, living in the Parish of *Goudhurst*, in *Kent*, *Grace and Peace.*

Loving Sister,

FOr asmuch as *Almighty God has lately, by his Providence, taken away, by death, our dear Father: And the last time that you and I was together, you desired me to present you with a Sermon for his Funeral... I have therefore presented you with a Funeral Sermon of my own delivery, among some of our Kindred and Friends in the Parish of* Wadhurst. *And I could scarce think of any fitter Subject than this is, to put us all in mind of a glorious Resurrection, when we shall all meet together again: let us then look upon the death of our Father, no otherwise, than as the providence of god is concerned in it; for the Apostle saith,* Heb. 9-27. That it is appointed for all Men once to dye: *Death is the common lot of all, we have formerly lost a dear Mother, and since that a Mother-in-law, and now our Aged Father is taken from us: And you and I being yet left behind, let us resign up our selves to the* Lord, *and his Service, & seeing the* Lord *is pleased to spare our lives, let us live to him, so that in the glorious morning of the Resurrection, when the last Trumpet shall sound, and the dead shall be raised, we and our godly Relations, which are gone before us, may have a joyful meeting and Rejoyce and sing Praises and Halelujahs together to god, and to the lamb for ever, which, that we may do, is the prayer of your loving Brother*

Robert Russel.

The Future Estate of Man, &c.

John the 5. chap. 28. 29. *Marvel not at this, the hour is coming, wherein all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life, & they that have done evil, unto the Resurrection of damnation.*

OUR blessed Saviour, in these words, sets forth unto us the state and condition of all men, at the last day; for tho' sin hath brought death into the world, and nothing is more certain than death, so nothing is more certain, than that our bodys must one day, be raised again from the dust of the earth; all other Creatures, which move upon the earth, when soever they die, there is an end of them, they shall never come into being more: But with man it is otherwise, God has endowed man with an immortal soul that shall never die; a beginning, indeed, man has, but he shall never have end; indeed, when death comes, his soul shall for some certain space of time, be seperated from this body, and his body laid a while to rest in the dust of the earth. *But the last Trumpet will sound, and then all that are in the graves shall hear his voice, and come forth; they that have done good, unto the Resurrection of life, and they that have done evil, unto the Resurrection of damnation.*

Know, that both good and bad ſhall be raiſed, from the duſt of the earth, at the laſt day: From hence may be ſuppoſed, in the firſt place, that there are degrees of men in this world, ſome are good, and ſome are bad; ſome do good, and ſome do evil.

Now, ſuch as ſhall be found, at the laſt day, to have done well, are thoſe that have Repented, & believed in Chriſt; that have obeyed the goſpel, that have fed the hungery, cloathed the naked, and the like, *Mat.* 25. But, on the contrary, thoſe that, at the laſt day, ſhall be found amongſt them that have done evil, as ſuch that have lived and delighted in ſin, that have not obeyed *the call* of the goſpel, that have ſlighted the offers of *grace*, and have neglected to relieve Chriſt in his Members, *Mat.* 25. there you have a deſcription who are thoſe that, at the laſt day, ſhall be found among the number of thoſe that have done *good*, and ſhall partake of that joyful ſentance of *Come ye bleſſed*; and alſo, who are thoſe that, at the laſt day, ſhall be found among them that have done evil, and ſhall partake of that doleful ſentance, *Depart ye curſed.* And as they two ſorts divide the whole world, and as they are differenced in this world, ſo our Lord and Saviour puts a wide difference betwixt them at the Reſurrection, as you ſee here in the words of the Text: *The one ſhall ariſe to the Reſurrection of life, and the other to the Reſurrection of damnation: Marvel not at this, for the hour is coming, wherein all that are in their*

that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

The Doctrine, which I shall raise from hence, is this: That all mankind, both *good and bad*, shall at the sound of the last Trumpet be raised again from the dust of the earth.

Now my Method shall be this:

1. To prove that there shall be a Resurrection.
2. Of the persons that shall be raised, that is, *all that are in the graves.*
3. By what means the dead shall be raised, that is, *by the sound of the last Trumpet, they shall hear his voice and shall come forth.*
4. The different estate and condition of all men at the Resurrection; *they that have done good shall arise to the resurrection of life, but they that have done evil, to the resurrection of damnation.*
5. and lastly, to convince us all, by way of Application, of the drawing on of this time, and therefore that we must not marvel at it; *Marvel not at this, for the hour is coming, &c.*

1. To prove that there shall be a Resurrection; which I shall do (first) from the Scripture, which is the true and infallable word of God, to instance in some few places, as *Isa.* 26. 19. Also 1 *Cor.* 15. where we have a large discription of the Resurrection: Also *Acts* 24. 15. *And have hope towards God, which they themselves also allow, that there shall be a Resurrection both of the just and*

unjust: Likewise *Dan.* 12. 2. *Many that are asleep in the dust shall awake, some to Everlasting Life, and some to Shame and Everlasting contempt.* Also *Hosea* 3. 14. God has there promised Redemption from Death, and to ransom them from the power of the grave.

Now, if we would believe the Scripture, we must believe the Resurrection of the body, for the Word of God is true and faithful; and our Lord Jesus Christ hath said in his gospel, *That Heaven and Earth shall pass away before one jot or one tittle of his word should fall to the ground, Mat.* 5 And besides all this, those Scripture promises, which have been already fulfilled in all Ages of the world, may assure us of the accomplishment of this one promise, *that our bodys shall be raised, at the last day, from the dust of the Earth. And this is my Father's will*, saith Christ, *that of all that the Father hath given me, I should lose nothing, but should raise it up at the last day, John* 6. 39.

2. That there shall be a Resurrection of the body, may be proved not only from Scripture, but also from Nature it self, the Resurrection also is proved from nature, as we may see from *Isa.* 26. 19. *Thy dead men shall live together with my dead body shall they arise, awake, and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the Earth shall cast out her dead; thy dew is as the dew of herbs*, which intimates to us thus much, that as the Herbs and Plants seem to lye dead &

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weathered all the winter, yet in the ſpring they revive, and come forth freſh and green; and as in the night the Sun is withdrawn, and the day ſeems to be buried in the ſilent night, yet in the morning the ſun riſeth as bright as ever, and enliveneth the world with his glorious beams. So it is here, tho' the bodys of men and women ſeem for a time to be loſt, and turned to duſt and corruption, yet in the glorious morning of the Reſurrection, they ſhall be all raiſed to life again, and revive to an immortal ſtate.

3. That there ſhall be a reſurrection of the body, may be proved alſo by the Reſurrection of Jeſus Chriſt, that as our Lord Jeſus Chriſt ſuffered, dyed, and was buried, that by his death he might Redeem us from ſin and Hell, ſo he aroſe again, that by the vertue of his Reſurrection he might Redeem us again from death and the grave; the Apoſtle makes the Reſurrection of Chriſt the foundation of our Reſurrection as you may ſee 1 Cor. 15. 12. *Now if Chriſt be preached that he aroſe from the dead, how ſay ſome of you that there is no Reſurrection of the dead.* Now there were ſome that did not believe that there was any Reſurrection of the dead, and this their incredility and unbelief the Apoſtle confutes, and proves that there ſhall be a Reſurrection, & that from the doctrine of Chriſt's Reſurrection, intimating that if Chriſt be raiſed from the dead, as he is preached, that he is riſen, then it muſt needs follow, that there muſt be a reſurrection of all men from the grave. Now theſe people that

holdſtrong thatOpinion,that there ſhall be no reſurrection of the dead, yet theſe ſame men did preach that Chriſt was raiſed, but the Apoſtle tells them plain, *That if it be ſo as they ſay, that there is no Reſurrection of the dead, then Chriſt is not riſen*, verſ. 13. *And if Chriſt be not riſen*, he tells them, *what a ſad condition we are in, for all our* preaching, praying, and all that we do and ſuffer for Chriſt is in vain, *verſ.* 14. 5. *But in verſ.* 20. the Apoſtle reconciles both Arguments together, *But now is Chriſt riſen from the dead, and become the firſt Fruits of them that ſlept*: So that hear the Apoſtle aſſures them that Chriſt is riſen from the dead, and by the vertue and power of his Reſurrection, all mankind ſhall one day be raiſed from the grave: And beſides we read in *Mat.* 27. That at the Reſurrection of Chriſt, graves opened and many of the bodys of the Saints which ſlept aroſe out of their graves, which is an earneſt to us, that by the ſame vertue & power all the bodys of Men and Women that are, and ever have been, and ever ſhall be to the Worlds end, ſhall be raiſed again at the laſt day

4. That there ſhall be a Reſurrection of the body is an Article of our Faith, therefore we *cannot* deny the Reſurrection except we remove our belief, and deny our chriſtianity it ſelf, this was an Article of the Apoſtles Faith, *Acts* 24. 15. *And have hope towards God, which themſelves alſo allow, that there ſhall be a Reſurrection of the dead, both of the juſt and of the unjuſt.*

And

5. and laſtly, there muſt of neceſſity be a Reſurrection of the dead, for the full manifeſtation of all God's Attributes, for the Attributes of God are daily manifeſt in his providential diſpenſation, yet there will be a full manifeſtation of all his glorious Attributes till the Reſurrection; Now many of God's Attributes are clouded under ſome dark providence, but at the Reſurrection there ſhall be a full and glorious manifeſtation of all God's Attributes, Firſt the glory of his Wiſdom, the Wiſdom of God is wonderfully declared, if we conſider of it in thoſe enumerable ſorts of Creatures which he hath made in ſuch a holy and beautiful order and manner, and in his ſo wiſely ordering and governing all things and creatures for his own glory, and the good of his people. But O how wonderfully will the wiſdom of God be manifeſted by all the world at the Reſurrection, when both the Earth, Fire, and Water ſhall all caſt forth their dead, and not one Man, Woman, nor Child, of all the ſeed of *Adam*, ſhall be left; and every part and member of each body ſhall be joyned to the ſame body in which they belong, and every ſoul ſhall enter into his own body.

But it may be ſome will Object and ſay, *How can it be that all the dead can be raiſed, for many are drowned in the Sea, and their Carcaſſes are eaten by Fiſhes, and living men have eaten thoſe, and thoſe men, it is like, afterwards have been burnt to Aſhes,*

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and their Ashes mingled among the dust on the earth, and scattered up and down none does know where.

To this I answer, that to man indeed this is impossible to be; but if God be infinite in his Wisdom and Power, as indeed he is, that makes the dust of every Man, Woman and Child, and by his all wise providence knows what dust belong to such and such a body, wherever it is scatter'd, so in his Wisdom also knows what dust belongs to such and such a member, and part of such and such a body, wherever it is scattered; he likewise knows how to joyn Bone to his Bone, and every part in his right place and order, O what wonderful displaying of wisdom here will be.

2. Here will be a wonderful manifestation of God's power also the power of God is now wonderfully seen, in his making such a vast great Fabrick as this World is, and in his spreading the Heavens round the Earth, and his hanging the Earth in the midst upon nothing, here is a great declaration of God's power but O how the power of God will be manifest at last to the whole world, when he shall cause the Earth to shake & the mountains to tremble, and the Heavens to pass away with a great noise, and to be rowled up like a scrowl, and the graves shall open, and both Earth, Fire, and Water shall give up their dead, and all mankind shall revive again. Friends here will then be a declaration of infinite pow-

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er, for know this, he that by his power made all things out of nothing, can as easily by the same power raise our bodies again out of some thing, even out of their own substance or matter.

Again, there must be a Resurrection of the dead, for the full manifestation of his Holiness, Mercy, Justice, and Truth, for Brevity I will name them all together: Here in this World the Justice, Goodness, and Holiness of God is clouded under dark dispensations; the wicked we see they flourish, and live at hearts-ease, and Eat of the Fat of the Earth, and are let alone to prosper in their ungodly doings. But on the other side the dear children of God they many times are chastened, afflicted, Persecuted, trodden under foot by the Wicked, and made the off-scowring of all things. Now here the mercy, goodness, justice, promises, and threatnings of God, all seem to be clouded; this was that which made *David* like to stumble, as he himself confesseth, *Psal* 73. That his steps were almost gone, his feet had well near slipt; therefore upon this account there must be a general Resurrection, where all things may be brought to rights, and all dark providence unriddled, and that it may be made manifest to all the world, what a holy, just, and righteous God the Lord is in his severe punishment of Rebellious Sinners, and yet how faithful and gracious he is towards penitant Sinners in rewarding them according to his gracious *promises*, and then both Saints and Reprobates shall confess that *the Lord is just and righteous in all h*

ways and holy in all his works. Thus I have ſufficiently proved that there will be a Reſurrection of the Dead.

2. The ſecond thing to be conſidered from the Text, is the number of the dead which ſhall be raiſed, that is all, for ſo ſaith our Lord and Saviour here in the Text, *The hour is coming wherein all that are in the graves ſhall hear his voice & ſhall come forth*: All, that is, all the ſons and daughters of *Adam*, that ever has lived ſince the world began, and all that ever ſhall live and dye to the end thereof, all muſt ariſe and make their *appearance* at the laſt day, *St. John* declares in his Viſion, *Rev.* 20. 12. *That he ſaw the Dead both ſmall and great, ſtand before God.* By ſmall and great, we are to underſtand not to underſtand in reſpect of Stature, as if ſome ſhall appear grown men, and ſome children) we muſt all appear then in the ſtature and fulneſs of Chriſt, that is of a middle ſtature, or of that Stature *Adam* was created in, which is of a middle Stature, the oldeſt ſhall *appear* no older, and the youngeſt no younger, but by ſmall and great we are there to underſtand firſt, thoſe that dyed of all Ages, from the oldeſt to the child that is ſtill born.

Secondly, by ſmall *and* great we are to underſtand, *all States and* degrees of Men & Women, both High *and* Low, Rich *and* Poor, Noble *and* Ignoble, *all* ſorts *and eſtates* of Men muſt then *make* their Appearance, from the King on the Throne, to the Beggar on the Dunghil: And verſ. 13. *St. John* did ſee in his Viſion, *That the*

Sea

Sea gave up her dead, and death and hell, that is the Earth and the grave cast up their dead, and all judged according to their works. All the Elements at the *call* of Christ, must give up their *dead*; All *that* the Fire *hath* consumed *and* burnt to Ashes; All *that* ever *hath* been lost in the *Sea, and all that have* been buried in the *Earth*, as soon as the *last* Trumpet sounds, they must *all* come forth, none *shall* be so *great* as to *escape*, nor none *shall* be so *small* as to be forgotten. O *what a great, what a vast* Assembly will there be, when *all* the Sons *and* Daughters of *Adam shall* meet together, to see *an* Army of Men together, we think it *a great* sight; if *all* the Men *and* women in *England* were to meet together *at* one *place, what a great, what an invisible great* Assembly would there seem to be: But *alas, what* is *England* to the whole world, it is counted but *a yard-plat to other Nations*: And *what* is the whole world now living in respect of *all ages that are past and* to come; All the *Israelites* of old, which *was* counted *as* the *Sand* of the Sea, they were so *enumerable, and* besides them so *many* millions of millions *that have* been *slain* in the *Wars, and* so *many* 1000's *that has* bin swallowed up in *Earth-quakes, and* so *many thousands and* millions of millions *that has* died by the Pestilence, *and all* other *mortal* Distempers in *all* Ages of the world, *and all that have* dyed *naturally* in *Infancy*, in Youth, Middle-Age, *and* Old-Age, *and all that are* now living, *and that shall* live to the Worlds end: when *all* these *shall* meet together *at* the *general* Resurrection. O *what a*

wonderful meeting will here be; *We must all appear before the judgment seat of Christ*, saith the Apostle, 2 *Cor.* 5. 10. Friends, both you that read this Treatise and I that write, we must all make our Appearance there, for all that are in the graves shall hear his voice and come forth.

3. The third thing to be considered is this, by what means all the dead shall be raised, that is, by the sound of the last Trumpet, for so saith our Saviour in the Text, *All that are in the graves shall hear his voice and come forth*, and what voice this is that the dead shall hear, you may see in 1 *Cor.* 15. 52, that is the sound of the last Trumpet, *For the Trumpet shall sound, and the dead shall be raised*, and who that is which shall sound this Trumpet, you may see in 1 *Thes.* 4. 15. 16. *For this I say unto you, by the word of the mouth of the Lord, that which are alive shall not prevent them which are asleep, for the Lord himself shall descend from Heaven with a shout, with the voice of the Arch Angel, and with the Trump of God.*

So that you see that this Trumpet shall be sounded by an Arch-Angel, so *Mat.* 24. 31. *They shall see the Son of Man coming in the Clouds of Heaven with power and great glory, and he shall send his Angels with a great sound of a Trumpet, & they shall gather together his Elect from the four Winds from one end of Heaven to the other.* Thus we see by what means the dead shall be raised, that is, by the voice of the Arch-Angel; by the sound of the last Trumpet, which voice shall be uttered more loud and shril than Thunder, at-

tering these words; *Arise ye dead and come to judgment.* Now in a few Verses before the Text, verse 25. We have another voice that is sounding in our ears, *The hour is coming, and now is, that the dead shall hear the voise of the Son of God, and they that hear shall live.* Now these two Verses, that of the Text, and ver. 25, tho' they seem to be alike in sound, yet they differ much, and that in these two respects, first in respect of time, that voice spoken of in ver. 25. is uttered in the present tence, *the hour is coming, and now is,* But that voice spoken of in the Text is spoke of altogether in the future Tense; the hour is coming, mark, there is no *now is,* but *it is* a time that is coming.

2. There is a *great* difference betwixt these two voices, & that, in respect of the sense and meaning of the words, for them in the first voice contains gracious & inviting words, which are interpreted by Divines after this manner, *Arise ye dead and come to Judgment*; that is, those that are dead in their sins, & rotting & stinking in the grave of their Lust; now these are under the call of the gospel, & they that hearken to this call & obey this voice, & so come to Jesus Christ by a true & lively faith, & unfeigned Repentance, they shall by Christ obtain everlasting life. But whether they will hear this voice, or whether they will stop their ears *against* it, yet let them know there is another voice which shall be uttered to the world, which is a voice of power, & that voice they must hear whether they will

or no, *Arise ye dead and come to Judgment*: Consider Friends, tho' you now stop your ears & will not hear the sound of the Trumpet of the gospel, yet know this, there is another Trumpet which will one day sound, calling all the dead out of their graves, *saying, Arise ye dead and come to Judgment*: And when ever that last Trumpet sounds, you must hear it whether you will or no, the depth of the grave shall not hinder the sound, nor yet the depth of the Sea shall not hinder it, He that could at first command all things out of nothing, by the word of his power, so at the last day he will but speak the word, & the dead *shall all* arise & make their Appearance before the Tribunal Seat of Christ. The sound of this last Trumpet shall be so loud that it shall be heard all over the world, it shall pierce even to the *bottom* of the Sea & to the bowels of the Earth, no sooner is this Trumpet sounded but the sound shall be obeyed: no sooner is this voice uttered, *Arise ye dead and come to Judgment*, but immediately the graves in all the Church-yards and in all other places through out the whole World shall be all opened, & the body of every Man & Woman shall be framed out of his own dust, & bone shall be joined to bone, & every part & member shall be joined in its place & order, & every soul shall return into its own body, the Sea shall give up her dead, & the Fire and Earth shall give up their dead, and then immediately they shall be all gathered together, even to the Valley of *Jehosophat*, to be there presented before the Judgment

Seat of Christ, as you may see *Joel* 3. 12. for, says Christ, hear the hour is coming, wherein all that are in the graves shall hear his voice & shall come forth.

4. The fourth thing considerable in the Text is the different estate and condition of all Mankind at the Resurrection, that is, *Some shall arise to the Resurrection of Life, and some to the Resurrection of damnation.* Now the different estate of *good and bad* at the Resurrection, may be considered in these three Respects.

1. They differ in respect of time, for tho' all mankind shall be raised from the dust of the Earth, yet they shall not be raised all at one and the same time, there shall be two Resurrections, first of the Saints. and then of the Wicked, many there be which affirm, that there shall be a thousand years betwixt the Resurrection of the Saints and of the wicked, that the Saints shall arise at the coming of Christ in the Clouds, with all his glorious Train of Heavenly Host, and shall reign with him a thousand years upon the Earth, and that the rest of the dead arise not until that thousand years are accomplished, *Rev.* 20. 4. 5. Some say this is meant the compleat number of a 1000 years, and some say the meaning of the spirit of God there, is not the number of a thousand year, but only a considerable space of time; but I will not affirm any thing of that, yet this we are certain, that there shall be a difference between the Resurrection of the *good* & of the bad in respect of time, for St. *Paul* is plain in this case, as we

may see, 1 *Thes.* 4. 16. he saith, *That the Dead in Christ shall rise*, and if the dead in Christ Rise first, then the Resurrection of the Wicked must needs follow after; and *Acts* 24. 15. *There shall be a Resurrection both of the Just and of the Unjust*, First of the just and then of the unjust, but how long a time there shall be between, that I will not positively affirm.

2. There shall also be a difference between the Resurrection of the *good* and of the bad, and that in respect of their Image and shape; *The bodys of the Saints shall be raised in glory, a splendor like unto Christs glorious body*, Phil. 3. 21. saith the Apostle, *who shall change our vile bodys, and fashion 'em like unto the glorious body of Christ*, thus Christ himself gives us a description of the brightness of the Saints bodys at the Resurrection, *Mat.* 13. 43. *Then shall the Righteous shine as the Sun in the kingdom of their Father*; The bodys of our first Parents, in their estate of Innocency, was adorned with a glorious beauty and comliness; now this should have been the state and condition of the bodys of all their Posterity, if they had not sin'd, but sin hath stript us of that glorious beauty, and ornament, and without artificial Cloathing our bodys are very loathsome, nay monstrous vile to behold, but in the *glorious morning of* the Resurrection those loathsome and vile *bodys* of the Saints shall be *changed and fashioned like unto the glorious body of Christ*. But, on the other side the bodys of the Wicked shall at the Resurrection, appear more *monstrous*, vile, and deformed than

they were before in their Estate of Nature, and besides the bodys of the Saints shall be delivered from that lumpishness and heaviness that they be now clogged with, and instead of Natural Bodys they shall be made Spiritual bodies, 1 *Cor.* 15 44. *And shall fly too and fro as swift as Spirits*, but as for the Wicked, they shall *be bound hand and foot, and cast into utter darkness, there shall be weeping and gnashing of teeth*, *Mat.* 22. 13.

3. and lastly, there shall also be a vast difference betwixt the Resurrection of the *good* and of the bad, in respect of their final estate and condition, that they shall be raised unto, *they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation*, the *good* being first raised, and then the wicked, and then immediately after the Resurrection both of the just and of the unjust, then they shall be divided one from another, *As a Shepherd divideth the Sheep from the goats*, *Mat.* 25. *and he shall set the Sheep on his right hand but the goats on his left*. A first shall be pronounced joyful sentence upon the Righteous, *Come ye Blessed of my Father inherit the Kingdom*, but the wicked shall he send away with that doleful sentance, *Depart from me ye cursed into Everlasting Fire, which was prepared for the Devil and his Angels.*

5. and lastly, the last thing considerable in the Text: And that which I intend shall be the Application of the whole, is the drawing near of the time, when the Resurrection shall be, and therefore our blessed Saviour bids us not to marvel at

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it. There were ſome in our Saviours time, and alſo ſome in the Apoſtles time, and ſome there are in our days that marvel when they hear of the Reſurrection of the body, and of a general Judgment, they will not believe it, but Oh how ſtrange ſoever they make of it, our bleſſed Saviour aſſures them of it, and tells them, that it will certainly be. Therefore this Doctrine may ſerve to convince us, firſt of the general Reſurrection and day of Judgment, for I have in this diſcourſe proved it by ſeveral Arguments, that there ſhall be a Reſurrection, both of the juſt and of the unjuſt, and as there is nothing more certain than death, ſo there is nothing more certain than a general Reſurrection after death.

2. This may convince us, that as there ſhall be a general Reſurrection, ſo the time, when the reſurrection ſhall be, is drawing near, ſo ſaith our Lord Chriſt himſelf here in the Text, *Marvel not at this, the hour is coming, wherein all that are in the graves ſhall hear his voice and come forth*; though our bleſſed Saviour tells us, *Mat.* 24. That neither Men, nor Angels knows when the time ſhall be, yet he aſſures us that the time is a coming, *Acts* 17. 31. We ſee there that God hath appointed a day, wherein he will judge the world. And this appointed time is a drawing nearer & nearer, do we not ſee how days and nights wheel about apace, yea, ſo faſt is the time of the general reſurrection coming on, ſo many times as the Sun has wheel'd round the world ſince the Creation, ſo many rounds is the thread wound off, & ſtill it

keeps winding off, & it will not be long e're it be all wound off, it is now near 1700 years since our Lord Christ ascended up into Heaven, the Angels said unto the men of *Nazareth* that this same Jesus shall so come again, as you have seen him go into Heaven, *Acts* 1. And the time ever since has been drawing nearer and nearer: And the time now certainly cannot be long, but that our Lord Jesus Christ will come in the Clouds, and then the Trumpet will sound, and the dead shall be raised, and both quick and dead must make their general appearance.

2. Here is a use of Reproof to such as take liberty to run on in sin, putting far from them the evil day. And because the Lord seemeth to delay his coming, therefore their hearts are set in them to do evil. There were some in the Apostles days, and I fear there are many such in this our days, that walk after their own lust, and saying, Where is the promise of his coming, for since the Fathers fell asleep, all things continue as they were from the beginning of the Creation, 2 *Pet.* 3. 34. But the Apostle tells them, ver. 8, 9. That the Lord is not slack concerning his promise, as some Men count slackness, but is long-suffering towards us, not willing that any should perish, but the day of the Lord whenever it come will come as a Thief in the Night, vers. 10. And when men shall say, *Peace and Safety, then suddenly cometh destruction upon them, as Travel upon a woman with child, and they shall not Escape.* My Friends, pray have a care, for tho' you think a

the Lord delayeth his coming, and thereupon you take liberty to your selves to fulfill the desires of the Flesh, yet take you heed least the Lord come in a day when you look not for him, *and in an hour when you are not aware of, and cut you asunder, and appoint your portion among the Hipocrites; there shall be weeping and knashing of teeth*, Mat. 24. 50. 51

3. A Use of Exhortation, if it be so, that the Lord Jesus Christ will certainly come, & shortly come, and we must all be presented before him, then how should we live here with all care and circumspection, and that we may be found of him in peace, without spot, blameless, *How should we Labour to be holy in all manner of conversation, and godliness, looking for, and hasting unto the coming of the day of God*, 2 Pet. 3. 11. 12. Let this be a strong Motive to move all Christians to duty & obedience, and to perseverance therein, let the words of St. *James*, be as a spur to prick you up, to be steadfast, and to hold out in the work of the Lord, Jam. 5. 8. *Be patient therefore Brethren, establish your hearts, for the coming of the Lord draweth nigh.* And let me exhort all in the words of our Saviour, Mark 13. 33. *Watch you therefore, for you know not when the time is, And what I say unto you I say unto all, watch.* And in the words of the Apostle, Heb. 10. 25. *Exhorting one another so much the more, as you see the day approaching.*

And farther to encourage us in well doing, and to be the more diligent to rebuke, to exhort, to perswade and encourage one another in well do-

ing. Let us consider, that we must all one day *meet* together to be the Aquitters, or else the *Condemners* of one another, tho' Death comes and takes away a Wife *from* a Husband, & a Husband *from* a Wife, tho' it takes away Parents *from* their Children, and Children *from* their Parents, tho' Death *comes* and *makes* a breach among Relations, Neighbours, and Familys, yet let us consider that the day of the Resurrection will come, and then we shall all *meet* together again, and then we shall not only see and know one another, but we shall also be able to converse one with another, but O what a dreadful *meeting* shall we then have, if we shall be forced to be the *Condemners* of one another at that day, the Apostle tells us, that the Saints shall judge the World at the last day. *Oh how dreadful will this be, when godly Parents shall needs be the condemners of their own children, the Fruit of their own Bowels, those whom they once delighted in, and loved most dearly, now to prove Christs Sentance against them, because they were stubborn, and wilful, and would not hearken to their godly Counsels and Admonitions, I say for godly Parents to exalt and applaud Christ's Sentance against them, when they are condemned to Everlasting Fire, Oh how dreadful will this be.* And thus for Children to condemn their own Parents, because they let them alone in their evil courses, and would not correct them nor reprove them. And for Husbands and Wives to be the condemnation of one another, O how sad will this be nay, consider farther, that Relations, Familys, Neighbours, and Acquaintance, which spend their precious time together in Feasting, Drinking, gaming, and other kind of loose living, *must meet* together, and be the condemners of one another at the last day, O what a dreadful Meeting will this be. But on the other hand, consider, that all those Parents and Children, Husbands and Wives, Familys and Relations, which would not joyn with the Wicked Rout, but spent their time together in Praying together, and for one another, in Exhorting, Instructing, Reproving, and Encouraging one another; O what a joyful Meeting these shall have at the Resurrection. Now Death *many times makes* a sad breach among Familys and Relations, a Wife she laments for the loss of her Husband he laments for the loss of his Wife, the Children sometime lo

grieve and take on, because they have lost a loving Father, or a dear Mother, and the Parents they grieve, and are cast down, because they have lost a precious child: But Friends, weep not for your Relations as without Hope, for they are not lost, for the Morning of the Resurrection will come, the *Trumpet* will sound, and the dead shall arise, and then you shall *meet them* all again, and no tongue can utter or express the joy you shall have one with another to all Eternity, if you spend your time together in this World in the Works of Faith and Obedience.

And now I shall conclude all with the instance of our departed Father and Relation. He hath had two Wives one after the other, but in process of *time* they both dyed and left *him*; and he at last remained in a poor and helpless condition, but he is now at last departed also, and gone after *them* in a good old Age, and full of years. And so we leave *him* with his two wives in the dust, expecting a glorious Resurrection, when we shall *meet them* again. Let us all therefore so live, and so spend our short *time* here on Earth, that so in the glorious Morning of the Resurrection, when the last Trumpet shall sound, we *may* rise to the Resurrection of life, and *meet them*, and all our godly Relations which are gone before us, and *Triumph*, and *Rejoyce* with *them*, among glorious Angels to all Eternity, which the Lord of his Mercy grant, *Amen*.

FINIS.

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